
*For sale, wholesale and retail, by the RELIGIO-PHILO-
SOPHICAL PUBLISHING HOUSE, Chicago.

come a made of consciousness, it is impossible to fashion it.—Spencer.

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presence, by uniting them to clasp their white hands and listen to their tender words of loving affection.

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doubts of whether newspapers are always embodiments of sacred truths, and I wish that under your hand, as a gentleman, you would publish a notice to the effect that your friends, the strange, hysterical, and to me, painful, statements in these two papers, that only a man of a certain kind can neither admit nor deny any predicate; here are the words of the man of the world, the absolute; of which, you assume, therefore, that something is known after all—this is the best beyond all doubt. I have never.

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our knowledge? Truly we must leave it to the schoolmen, who worship such abstractions, to go on musing at this discovery. I am very sorry to tell you that the Cause unknown, Spencer and his school do not permit it to remain unknown. For that only a man of a certain kind can neither admit nor deny any predicate; here are the words of the man of the world, the absolute; of which, you assume, therefore, that something is known after all—this is the best beyond all doubt. I have never.

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DISPENSATION.

"Save us, O Love Divine, from all malignant passions, from all impurity and sin. May a knowledge of your glorious nature, and of the grandeur and nobleness of life, Sanctify us from all unbecoming passions, and lead us in the right way, and let thy welcoming angels be near in that hour of transition, when the heavenly light shall dawn upon our souls. Amen."

Dispensary for Throat and Lung Diseases.

Patients treated in all parts of the Union. No charge to those coming to the city for examination. Cases requiring personal treatment provided with board and lodging free of charge. Particulars and a list of questions sent on application. Address: Room No. 10—Lever, M. D. 103 State street, cor. of Washington, Chicago. 34-35 35-35

NEW PATENT.

FOUND.

The Value of a Discovery is Measured by the Good it Brings Humanity.

The Past has Yielded Up Its Secret, and the Science of To-day Bids It Welcome.

The Holman Liver and Stomach Pad is Welcomed and Successfully Used by Thousands of the Best Physicians, including Ladies, Clergymen, Doctors, Lawyers, Merchants, and all kinds of Professionals.

It not only does no Harm, but Does Positive Good.

It brings vigor and elasticity to your faltering limbs, and cleanses the blood and expels the impurities of the system.

It improves the digestion by invigorating and strengthening the liver.

It prevents constipation and disease of the bowels, and cures all kinds of ailments.

It cures piles by preventing constipation.

It cures the skin diseases, and all kinds of ailments.

It cures the liver and stomach ailments, and all kinds of ailments.

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BY SELDEN J. FINNEY

1997

VII.

THE SOVEREIGNTY OF THE PEOPLE

The idea of the sovereignty of the people is central to the American Republic, as it is the expressed object of the Constitution itself. The people are to be united in order to form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defense, and secure to ourselves and our posterity the blessings of liberty.

This one idea here is POPULAR SOVEREIGNTY; not the sovereignty of any one class, but of the whole People, without distinction of race or sex. This is the leading principle upon which they began to legislate. Nor must it be forgotten that but a short time had passed since the close of the revolution, when the representation was by the people, and when this Constitution was solemnly adopted by the States. This idea of popular sovereignty was accepted as the Foundation Principle of the Government, and has been its basis, practical and logical in all the institutions of the nation.

We all know the rest. Grief anomalies in the legislation of the nation and of every State, have been passed, and the rights of the people have been trampled upon. Hearings have been carried on in open day, under the very eye of the Constitution, and lodged in the name of the Constitution. The Congress has been elected, and there has been no change in the Constitution and the permanency of the Republic. The rebellion opened his black batteries upon the very sovereignty of the people, as expressed under the Constitution. He sought to destroy the Government. Such limited sovereignty as some of the people—Mr. Lincoln was one-half—were allowed to hold and exercise, was retained; man hunting, woman whipping, and baby stealing were abolished.

This Constitution is very far from being a fact. One half the people, plus one whole race of human beings, that is to say, the colored people, are against it, and will do their best to make it new laws for that so-called vice, the ballot.

Will it be said that the framers of the Constitution contemplated only a partial and accommodated sovereignty, and not all the sovereignty of the whole people? I answer, England does this. Could our fathers do no better than a kingdom which they had just soundly thrashed for claiming the "right to tax the colonies in all cases whatsoever," and thrashing it, too, with "taxation without representation is tyranny" — roaring from the mouths of all its constituents? We have no doubt that the framers of the Constitution were inspired when they wrote that Preamble, and so may have builded wiser than they knew; but certain it is that the task consigned to the American people by the Constitution and by the genius of our civilization, is the actualization of popular sovereignty.

And inside, in five States, negroes voted for members of the Constitutional Convention, and so come under its sacred "We, the people." It is also stated that in one State—New Jersey—women voted likewise. The first fact is stated by the decision of the Supreme Courts of Virginia, North Carolina, and by the history of three other States; so that, by the very terms of the Constitution, negroes certainly, and probably women, are represented as part of the American people. Hence, to deny this sovereignty to women and negroes, is a literal violation of the very terms, as well as a greater violation of the spirit and genius of that great instrument.

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It may be objected that women and negroes are not qualified for the ballot. "We answer; the use of the ballot alone can qualify them. It was said of the slave, "Two hundred years of servitude has disqualified him for freedom." The *exercise of liberty is the only school for liberty.* So the exercise of the franchise is the only legitimate training for the ballot. Suppose I bring my son to a blacksmith to be taught the trade, is there so big a pool of a blacksmith on earth as to refuse to take him? No. But you say is not qualified to become a blacksmith. "You have had no experience in blacksmithing: He cannot wield the hammer wisely, or well because he has never done it," and his arm is not strong enough." This is the objection of the old granny who told her son "never to go into the water until he had first learned to swim."

But we will not here spend any space of time to answer the oft repeated, always groundless, and too often insincere and silly objections to the extension of the elective franchise to negroes and women; but we put the whole question on the principle of the Sovereignty of the whole People. In the United States the People are the rightful and Constitutional Sovereign. Women and negroes are more than half the people, and, therefore, have more right, on the principle that the majority shall rule, to disfranchise free "white male citizens," than the latter have to disfranchise the former.

Listen to old American hunkers—*"while small citizens"*—the most contemptible phrase that ever crept into statutory books; a disgrace to the American people; a libel on patri-

slut sovereignty; a contradiction to both the letter and spirit of the Constitution, and if allowed to go on half a century more will upset the entire Republic. "WHA? CITIZENS!" Stance on the people of any State that will allow that phrase to stand a single year longer on its statute book. Think of it, ye real and professed reformers! "WHY MALE CITIZENS!" Wonder if Delity has written on the walls of heaven, "WHA? male citizens." Hope his Satan's majesty has written over the black arch of Tophet, "WHA? male citizens!"

If women should be taxed, imprisoned, and made to be the other burdens of society and its government, they should be allowed the franchise. If women and negroes know enough to be hurt, they know enough to vote, and to make laws.

Responsibility should run parallel with rights and liberties only. It is contrary to every principle of popular sovereignty, to impose taxes without representation. If taxation without representation be tyranny, then negroes and women are groined to the very dust under the tyrannical laws of these American States. It was the violation of this principle, in the shape of a little tax on tea, that induced the Colonies to resist the British Government. And thus American people coolly, indifferently, and willfully commit the same outrage on *whitened millions* of *Bygd*, *American* people. The moral and intellectual indifference of the people is the worst of a startling painful. Especially the slighting and sneering attitude of the white-imbued friends of "ladies," whose attitude on this question is disgrace to themselves and to their sex. Let these not call themselves by the sacred name of "women" who "are not all the rights they want."

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(To be continued.)

Necessity of Positive Evidence

BY HUDSON TUTTLE.

It is constantly reiterated by Spiritualists that Spiritualism has been ushered into the world as a system of positive religion, casting aside faith for knowledge and speculation for facts. We feel that this claim should be true, and we know that such a religion is d

[illegible][illegible]

The Observing Spiritualist need not be told that the receiving communications are every possible source of error, and that the medium is not infrequently a person of an evanescent character, and his little is known of the requirements of perfect control, that at best there is a small margin of safety.

It is by no means follows that, because the manifestations are faulty the medium is knowingly a deceiver, or that evil spirits are communicating. The greater the knowledge of the medium, the more he is able to meet the known essential conditions and guarding against deception. This is demanded not only for self-protection, but for the protection of the public. The medium must be honest, and true medium cannot object to such measures as shall place him beyond suspicion of fraud and self-interest, and by so doing he will be doing his best to sustain any great value. As the channel effects the passing current, so the medium himself the communications. He must be able to control the medium, and the investigator himself has their influence, either direct, or in the order of intelligence, and the medium must be able to present as good a delivery as he is able among mortals.

I by no means cast aside the ordinary facts of education. These have their place, and when we are so convinced of their truth, to us they may possess peculiar beauties. The tide of inspiration, or the rare opportunities for spirit communion, will not wait for application of those measures which science may deem necessary for the positive acceptance. These must be accepted as best they may. What we desire is to make sufficiently accurate measurements to demonstrate the same in the outside world, that is claimed.

The difficulties we fully understand, and have already faced. The spiritual elements cannot be confined in tort or crucible nor weighed with the balance. The circle cannot be prepared and results demanded with the chemist or electrician. They know the essential conditions and fulfill them, and are confident of results. Not understanding the requirements, or otherwise, of spiritual manifestations, failure is always possible. Therefore, if we are to have any results, our belief, we must adopt the scientific method and apply it to the changing circumstances, to the best of our ability, and holding all manifestations and statements in abeyance until proved beyond a shadow of a doubt.

Scientist vs. Politician

Scientist vs. Spiritual

[illegible]

One would be led to believe from the hue and cry in favor of scientists coming forward and by scientific tests, to establish or overthrow Spiritualism in all its multifarious forms of manifestation, that the establishment of spiritual intercourse depended wholly on the result of investigations of this class in community—a more fallacious idea never entered the mind of Spiritualists!

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As to the discovery of any particular law governing all the manifestations, that is out of the question; that conditions exert their influence, all understand who have witnessed spiritual phenomena.

It is the common sense, practical mind that is so
out old errors and supply new truths, whether sci-
entist or otherwise. Dr. J. R. Buchanan, I am happy
to say, is an exception among scientist generally.

LETTER FROM REV. SAMUEL WATSON

The Death of his Brother—The Stricken City of
Memphis.

On Eric's last, I received a telegram from my father, of Memphis, that my brother, Dr. P. M. Hays, was dead. He was the husband of our "Homidium," who some three weeks previously, had given some relatives at Humboldt, Fla., having been there in 1873, and his wife, a practicing physician, was then about thirty. I felt it his duty to remain at his post. It being an infected district, it was, I presume, well nigh dead which will explain the reference made to his absence from the article.

He had been a member of the Methodist church in his boyhood. He was also a Spiritualist, and written some articles for the *Magazine and Voice of Truth*. The day we received the dispatch, we read the following interesting article by a Spiritualist, and passed away before the war. Though social, it, like Brothers Cook's and Andrews', has points of general interest:

Augusta, Sept. 11, 1858. 20th-Friday Evening.
S. WATSON
SAMMY- You must to-night as a duty regard me as a mourner, and yet you should not feel as such. I mean William and I, come to say to you, "Be not grieved down, for what is your loss, the eternal gain of our dear brother." I feel that he is the inheritance of all who love him, and enjoy the rapturous delight of the servant of Christ.

Ken, is not with us yet, but we have met on the shore of his safe deliverance. We welcome him, and he has long toiled for, which is the blessed recompense of a faithful servant; this shall be according to the will done in the body, which we all enjoy only to the end.

You have said that Kendall was alone, but he was not. There may not have been hands of earth's angels to minister to his wants, nor eyes to shed tears for his sorrows, but there were the angels of his angel friends in attendance to do this, assembled by his last expiring breath, to clasp his hands and bid him welcome to a happy and bright home, where he was to be free from all care, and all tears shall be wiped away. His friends will be known for ever, and his over-burdened and crushed heart.

Now, Sammy and the girls, you see there is no cause for grief, and while I am probably saying what you sense and feel, yet I want you to know that we understand to a great extent the emotions of your hearts and ideas of your minds, and we try to act upon your order to make you fully appreciate our impressions. You will be surprised when I say that most of your thoughts and words are truly impressional, and if

out, you would many times be benefited. I now refer briefly to the stricken city of Memphis, where the death of Dr. King has left you. You could only see it as we do, you would indeed be sad. You could only feel the sadness untold. You may imagine, but your conception of it is only a faint idea of the reality. No one can express it, and you have only one link taken from it, where many have several. I can only say to you, my friends, that I am glad you are divided. Oh! how can I venture to draw the picture which can be so imperfectly done. I expect to have many of our friends on this side; whether they can talk higher degrees. I cannot yet say. You must be allowed to hear of many of your friends who are excited.

I come to-night as a comforter. You will hear Kendall sometime I know I go for this time.

Items from England.

— BY M. A. (OXON.)

[illegible]

There are frauds in mediumship as there are in bags and every trade—men who would cheat in any and that as much in making a table or coat as in the present work. But given a honest man, who is not a cheat, and a good conscience to make him take great care of in providing suitable conditions. Then there is so much gaping and wonder-hunting, little real spirituality and desire for spiritual development, that the mediumship of the present time is in bags, sealing and the like, are really against matters of what ought to be. I believe that we invite the presence of a low class of spirits by such means, and that the mediumship of the present time is a low material test are useless, you will get illusory phenomena, and be deceived somehow. We know no of the power of such spirits; little of their methods

ough, him? We are actively disappointed.
 ough at universal losses. We have proved that
 instance, when Miss Cook was lashed and and
 Mr. Crooke's library ladder and released out of most
 plicated bonds in a minute. This surely shows
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But even so, to desiderate something higher than in the shape of Spiritualism. I wish to see the satisfactions evoked under conditions of higher spiritual activity, with a deeper sense of responsibility, with a more intense and more gazing, like 'the conditions studied' the knowledge of the spiritual world. I cordially agree in Dr. Peattie's action on this subject in a late number of the JOURNAL. I have said something condemnatory of his stand in a review of his works, which I have just finished.

When all ledons that we ~~are~~ do, there will be
and folly still. A. J. Davis was right there. We
attack the root, by elevating ourselves, and so go
into the sphere of higher spirits. Instead of lopping
a few diseased branches - or rather, as well as I do
I don't want even to seem to say a word that
constituted into an excuse for what I so thorough
ply.

London, Eng. Aug. 14th, 1878.

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* For sale, wholesale and retail, by the RELIGIO-FREE
SOCIETAL PUBLISHING HOUSE, Chicago.

The London air is said not to agree with Mrs. Hollis-Billing. We don't wish to sell her, but we hope she may yet find America the only place like home. Thousands would welcome her.

Brother Amos Edwards, of New Orleans, who has been spending the summer in Wisconsin, gave us a call this week. He is on his way to Terre Haute to attend Mrs. Stewart's services, and to get home before the middle of October.

An urgent appeal for six young men, free from Christian taint, to visit Ceylon and acquaint themselves with the doctrines of Buddhism, that they may return to this country and act as missionaries, is the latest religious phenomenon!

Hudson and Emma Tuttle address the Grangers of Seneca county, at the harvest picnic, to be held near Tiffin, on the 21st of September. Sunday the 22nd, they will be the guests of Hon. A. B. French, of Clyde, and visit the Society at that place.

The renowned German philosopher, E. V. Haeckel, in a private letter, says that he has fullest confidence in Prof. Zoellner. The eminent Darwinian, Haeckel, publishes a rude article against the "dupes" of Slade, in a style "wily beneath and unworthy of a thinking man or a gentleman."

"THE WATSEKA WONDER" is now published and ready for delivery. Single copies, fifteen cents, or eight copies for one dollar, postage free. Everybody who can, should buy a dollar's worth and distribute them.

Haeckel on Evolution.

It appears from a dispatch from Paris to the *London Times* that a dinner was lately given to Prof. Haeckel, of Jena, by French savants.

In his speech, as reported in the *Times*, he expressed gratification at the progress of evolutionary ideas among men of science, and remarked that philosophy and metaphysics were ridiculed and abandoned by the age unwittingly furnished the proof of its pride and childish vanity among folk who might be least expected to be so. He said that the progress of the age was unwittingly furnished the proof of its pride and childish vanity among folk who might be least expected to be so. He said that the progress of the age was unwittingly furnished the proof of its pride and childish vanity among folk who might be least expected to be so.

The Watseska Wonder.

The Views of Hudson Tuttle.

Taking for granted the truthfulness of the persons interested, with which it appears to be no doubt, the Watseska narrative is not only one of the most interesting but is replete with interest to the student of spiritual science. It pours a flood of light on some of the most obscure points relating to the sensibility of the spirit and its relations to the body. We do not understand it as supporting the theory of the displacement of the spirit of the patient by the spirit of the medium, but the suggestion of the spirit to the will of another, as in the case of mediumship, in which the spirit is passive and at rest, and the physical body has opportunity to restore its entire energies, and further, the intimate contact of the pure spirit, would react on the body and thus hasten its restoration to health.

This is illustrated in our daily lives by which is a lower state of being, in which the spirit reposes and leaves the physical processes of restoration to go on without the aid of energy from the outside. The authorities that this is so much more than ordinary waking hours, that really the former is the only time that it occurs. It is also illustrated by the magnetic state of trances, which is reached by resting the spirit, and reaction of another spirit on the physical body of the patient.

This opens the vast field of investigation, the relation of the Spirit-world to the physical, wherein the true laws of health and disease remain to be discovered. The return of Mary Roff to her earth life first presents some difficulties for her advanced in her new life, as we suppose she should, she would have been more matured. The drift of fate reaches her when the spirit comes in close contact with earth through a medium, and the more or less of the truth and stain of its former earth-life. The disease which produced its severance from the body and the peculiarities of its character, are revived. In this case, Mary Roff, as a young woman, would not have been recognized by her parents; but as a child-like daughter she filled their hearts with joy. If she came to in a satisfactory manner, she must come in the form she presented herself, and this was the center for her to do, to give the tendency of the returning spirit to take on the form of the earth, and to be clothed with earthliness through the medium. The cause of this need need not be explained, for the fact is sufficient.

Altogether the narrative is of exceeding value, teaching us how readily our spirit friends can come to us without any way opened, and with what eagerness they avail themselves of any opportunity. It teaches us the great power of the spirit over the body, and of the Spirit-world, when it comes in contact with the body.

Convention.

The Minnesota State Association of Spiritualists will hold its 11th annual convention at Fort Snelling, Minn., on the 21st of September. The convention will be held at the Hotel de Ville, and will be held on the 21st of September. The convention will be held at the Hotel de Ville, and will be held on the 21st of September.

Spiritualist Meeting.

The Superiors and Chicago Valley Association of Spiritualists will hold their 23rd annual meeting at the Hotel de Ville, on the 21st of September. The meeting will be held at the Hotel de Ville, and will be held on the 21st of September.

Naked Meeting.

There will be a naked meeting at Brown's Hall, in Chicago, on the 21st of September. The meeting will be held at Brown's Hall, and will be held on the 21st of September.

The Watkins Convention.

Money Required to Pay the Expenses. The Watkins Convention will be held at the Hotel de Ville, on the 21st of September. The convention will be held at the Hotel de Ville, and will be held on the 21st of September.

Directory.

This will be published on or more than once during each month, and will be published on or more than once during each month. The directory will be published on or more than once during each month, and will be published on or more than once during each month.

Grave and Tent Meeting at Trevelin, New York.

Grave and Tent Meeting at Trevelin, New York.

On Sunday and Monday, September 23rd and 24th, there will be a grave and tent meeting at Trevelin, New York. The meeting will be held at Trevelin, New York, and will be held on the 23rd and 24th of September.

Business Notices.

Business notices are published in this section. The notices are published in this section, and will be published in this section.

Black and Thonless Raspberries.

Black and Thonless Raspberries are available for sale. The raspberries are available for sale, and will be available for sale.

Lay Hands on the Sick and They Shall Recover.

Lay Hands on the Sick and They Shall Recover. The hands are laid on the sick, and they shall recover. The hands are laid on the sick, and they shall recover.

Scattered Leaves from The Summer-Land.

Scattered Leaves from The Summer-Land. The leaves are scattered from the summer-land, and will be scattered from the summer-land.

The New Gospel of Health.

The New Gospel of Health. The new gospel of health is available for sale. The new gospel of health is available for sale, and will be available for sale.

Dr. Kainer, Surgeon and Eclectic Physician.

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Prof. S. B. Brittan, one of our most profound thinkers and accomplished scholars, thus writes of this primal and inherent method of self-growth, self-culture and, in fact, only supernal path of eternal progression:

Inspirational Prophecies and Their

those who do not agree with you on some questions relating to the Spiritual Philosophy, an opportunity to be heard through your paper, I think you display an excess of liberality when you allow a correspondent to occupy something more

support of what Spiritualists and other free thinkers regard as some of the most unfounded dogma

coming obsolete in the faith of many enlightened Christians. I allude to the article entitled "Inspirational Prophecies and Their Fulfillment," commenced in your paper of Aug. 31st, and continued in that of the Sept. 7th.

claims that many so-called prophecies of the Old Testament clearly related to Jesus of Nazareth and have been as clearly fulfilled in: the facts of his birth, life and death, as recorded in the New Testament. Now while it requires a lively imagination to discover the relationship between any of the prophecies he cites and their alleged fulfil-

of these prophecies are direct, and their analogies so plentiful, that it has been conclusively shown by learned commentators that many of them could have had no reference to the coming of Jesus. The writers of the four gospels, and especially Matthew, in reciting events in the life of Jesus, often say that such events came to pass that some

prophecy "might be fulfilled;" and it is highly probable that they sometimes colored their fact to give them an appearance of correspondin with the prophecies. It is certain that they sometimes misunderstood or misrepresented the prophecies which they cited as having been fulfilled; a

in Matt. II.3, where it is said that Joseph, who he left Egypt with Mary and Jesus, "came and dwelt in the city called Nazareth, that it might be fulfilled, which was spoken by the prophets, He shall be called a Nazarene;" whereas nothing of the kind can be found in any of the prophets. The only sentence in "the prophets" which the writer

of the "Gospel according to St. Matthew," could have reference to, is Judges xiii., 7, where the prediction, "The child shall be a Nazarite unto God" (i. e., a man consecrated to God), clearly relates to

It is not my purpose to rework the long essay of your correspondent, but I will refer to a single sentence, in which he cites Isaiah vii. 14, 16; ix. 6, 7; xlii. 1, 9; xlix. 6, 9; and lili. 1, 12—and says

that in the prophecies thus referred to, "we have complete description of the birth, life, character and death of Christ, as fulfilled by him when on earth, recorded more than eight hundred years before."

in his birth, must believe that he was really born of a virgin, a claim which the gospels do not intimate that he or any of his disciples ever set up. It alluded to during his life time. He who believes that Isaiah ix., 6, 7, refers to Jesus, and was fulfilled in him, must believe that he was "The Mighty

God, the Everlasting Father," which he never pretended to be, according to the evangelists, during his life, but on the contrary, denied it. Nor is anywhere stated in the gospels that any of his disciples ever set up any such preposterous claim for him until after his death. He who believes that

Isaiah 53:10, 11 is a prophecy relating to Jesus and was fulfilled in his life and death, must believe in the pernicious doctrine of the vicarious atonement; for the statements that "he was wounded for our transgressions," and was "bruised for our iniquities," and the allusion to his soul being made "an offering for sin," if referring to Jesus, con-

have no other meaning except that ascribed to by orthodox Christians, viz: that Jesus suffered death to atone for the sins of mankind. If there ~~are~~ ^{is} one doctrine upon which I have supposed Spiritualists agree, it is, that every human being, either here or hereafter, must suffer the consequences of his or her own sins.

quences of his own sin—of all violations of the law of his being—and cannot escape these consequences on the ground that Jesus, or any other being, human or divine, has suffered in his stead, however devoutly he may believe in that dogma. This illogical, unphilosophical and demoralizing

doctrine of the vicarious atonement is the millstone about the neck of the Christian religion, which has always dragged it down in the mud and mire of immorality and vice, and must continue to prevent it from elevating man to that position morally, intellectually and physically, which he is by nature capable of attaining to when he

comes clearly to understand that every violation of the law of his being must inevitably bring its appropriate punishment, and that there is no "pitying eye" or "almighty arm" that will save him from suffering the consequences of his transgressions. God forbid that Spiritualism should

fall back into the slough of the pernicious bell
in a "vic-ricious atonement." X. Y.
—Washington, Sept. 9, 1878.

Letter from M. D. Cowdery.

The present seems to furnish a fitting occasion for the discussion of the great variety of character exhibited in mediumship. The forces of nature are ever at work with ceaseless energy. Like lightning bolts, according to some and sunbeams in the

mineral, vegetable and animal kingdoms; and the same principle, we find by observation, holds equally in the realm of mind. The old adage, "the birds of a feather will flock together," is no truer of the feathered tribes, than that people of the same general taste and mental development, will

seek the society of each other. In passing a public school, where the scholars are at recess, there will be seen grouping together here and there, according to this same principle. In pursuing our observations, perhaps a little closer as we advance, we find the same principle ruling with the

adult. People of noted vicious natures, seek for associates those of similar nature. Those in whom the religious emotions predominate, seek for the society others of similar emotions. Those who have a taste for scientific research, seek for companions others of like tastes, and those who make the pursuit of wealth their whole occupation

seek association with others engaged in similar pursuits; and, according to this great overruling principle, that like attracts like, the whole family of man, is ever grouping, dividing and subdividing, directed and controlled by the predominating passions or appetites, or the ruling em-

To the facts above set forth, it is presumed that every reflecting person will yield a ready assent. But the great trouble with many seems to arise first, from erroneous impressions with regard to the condition of the soul after it has cast off

When we consider that mediumship is a principle inherent in the human constitution, and

be found cropping out among all classes of people; that it exists independent of the moral state of the person; that each individual attracts to him or her atmosphere, spirits of like mental proclivities and temperaments, we will not then consider it strange, that all communications from spir-

do not prove truthful, and where an admission fee for a séance is regularly charged, that now as then a medium might be found, who would scruple to assist the spirits, and on the other hand the spirit band joining in like deception when it would increase the medium's popularity and increase his cash receipts.

"Beloved, believe not every spirit, but try the spirits," is as applicable now as when the apostle John penned the epistle to his disciples. If we would seek reliable communion with spirits of high moral worth and exalted wisdom, we will best served through mediums of like character.

who spare no pains or reasonable sacrifices,
make the best possible conditions for their be-
work.
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